8:Schaefer A-5 (1900-1901) 1904
MR13 Fellahin MR13
Upper Egypt

69.

Why Dost Thou Beat me, Mother?

Bil-amān, ya-lummē,
wā-la tuḍrub aëye!
Lē tuḍrubni
wana-smi Lēle?
Rummān ṣudri ṭāb
u-ṭarah eg-genēne.
Ana ma'ak 'and el-'āḍi
fi-haza-l-lēle.

Do not punish me, mother,
And do not beat me!
Why dost thou beat me
When my name is Lēle ("night")?
The pomegranates of my breast are ripe,
And the garden beareth fruit.
I shall go with thee to the judge
This very evening.

4. The word lēle, "night", and Lēle, the name of a girl, have nothing to do with one another. They were originally two different words, which, in the modern language, have the same sound and for that reason are made use of here for a pun.

The girl means: "Is it not perfectly natural, that I should think of things which my very name suggests?"

7. He will concede that I am right! The 'āḍi (QÂdi) or ecclesiastical judge, is called upon to decide especially in affairs of marriage.

9: Klunzinger D-5 (1863-1875) 1878
MR13 Fellahin MR13
Upper Egypt

764 ing, a long row of straw mats and carpets is laid, on which
152 sit many men silently smoking their chibooks. Some men and boys, connections of the departed, run to and fro on the street uttering cries of grief and covering their faces with their hands. "Oh, my father," they cry (or "mother," "brother," &c., as the case may be), "Oh, my sorrow, my death; oh, despair; oh, my strength; oh, camel of my house" [825] (camel as a symbol of strength or support). Friends show their sympathy and attempt to give consolation, but even men, [562] at other times so undemonstrative, weep loudly and give themselves up to grief. What, then, is to be expected of the women, with their more easily excited feelings? They put on the dirtiest dark-blue dresses they can find, loosen their hair, and display their breasts, smear these and their faces with filth, pluck out their hair and tear their own flesh in a frenzy of grief. All order ceases, the loud outcry is raised again and again by the mourning-women hired for the purpose, and those who come to give consolation and show their sympathy go beyond the real mourners and join the hundred-voiced chorus. It was customary among the ancient Egyptians, [171] and also among the Jews, to indulge in these loud lamentations, to smear themselves with filth, and to hire mourning-women. The Prophet strictly forbade it, but the Egyptian women will not let themselves be deprived of these ancestral methods of expressing their grief.

764 Scarcely have the eyes of the beloved dead been closed and his head turned towards Meccah, when preparations are begun for getting the corpse out of the house. The ancient Egyptians, on the other hand, retained the body at least seventy days in the house for the purpose of embalming it, before it was placed in the tomb. All the former repose and dignity of the Oriental are now gone; beside the dead body are found only loud despair and headlong haste. The doctor [693] or corpse-inspector is first sent for before waiting for the first traces of the phenomena of death, and he must give permission for the burial of the body while it is yet warm. Other messengers have already purchased the linen for the shroud, while outside, the grave-digger is already preparing the last